

AN
ANSVVER

TO

John Gilpin's Book, Published in his name, and Subscribed
by the Priest of *Kendal*. 855. f. 2

AND

An ANSWER to an other false slander, as concerning
Buggery, which he and they slander the Quakers
with, which was denyed before
any such thing was acted.

ALSO,

Another slander which is cast upon them who are scornfully
called Quakers, By one *Cotten Cossland* of *Stockworth*, who hanged
himself, who was seen and denied, and was told that he was
Indas, two years before, or there abouts in *Gainsborough*, in one
Woolsey's house, and there that man which hanged himself, brought
in false witnes against them called Quakers, and both he, and his
witnels was denied. And the thing in which they would cleare
John Gilpin of, as of drunkennels, denyed; and he proved and
manifest to be such a one as was declared of him before. And
this do they fetch up which was two or three years ago, to slander
them that be in the Truth. And also, something in Answer to *Mil-*
ners Prophecies.

From them who are called Quakers by the scorner. 16

LONDON, Printed for *Giles Calvert* at the Black-Spread-
Eagle at the West-end of *Pauls*, 1655.

ANSV

Readers, thou may'st take notice of the diligence of the Children of darkness (who, as our blessed Saviour Iesus Christ hath said, are wiser in their generation then the Children of light) and especially of Thomas Walker Priest, and John Myriel School-master: who were chief actors in contriving, and publishing the first Book put forth in Gilpins name: who being grieved to see the truth spread over their lyes, and the light to comprehend their darkness; have by themselves, and their Emissaries, in two or three years time, gathered up in four Counties, viz., Cumberland, Westmerland, Lancashire and Yorkshire, (in which Counties there are many hundreds of the people call'd Quakers) four persons that have been found faulty, though none of them save Milner, was ever owned as friends in the light, much less in the life: (a good testimony for that people) which had Thomas Walker been as diligent to have observed the failings, and wilful practices of his own flock, he might to my knowledge have made a large Catalogue; but my desire is not to justify the people, called Quakers, by ripping up of others sores; for I know the Lord God of Heaven and Earth is with them, and the shout of a King is among them, and according to this time it shall be said of them, what hath God wrought; and blessed is he that blesteth them, and cursed is he that curseth them; and their godly conversation shall, and hath put to silence the mouths of many their adversaries amongst whom they live; but in the light I see, that wrath is cruel, and anger is outrageous, but who is able to stand before envy; and that the wickedness of the wicked shall slay his own soul. And therefore, Thomas Walker, cease from thy blasphemies against the light, lest he who is the Father of lights, and dwells in the light, shut thee up in utter darkness, and give thee thy portion amongst them who hated the light, whose deeds were evil, as thine are, who not only would cover Gilpins drunkenness, but plead for his other sins, making a mock at sin: who calls him civil whom thou dost not deny but was, and is drunk with sin; but also religious, and suitable to the Gospel of Iesus Christ. No marvel therefore, that thou who attestest such things under thy hand, questions thy own credit; and therefore procures others to certify for thee, who if it would have stood with their credits, could have certified more of John Gilpin, and his course of life, then thou, or thy friend Myriel, who knew little of John Gilpin and his conversation; till thou declared thy

self openly an enemy of the light, and all the Children of the light, by thee in scorn called Quakers, which how many of them have been imprisoned for thee, and by thy means is well known to many in Kendal, whereof Thomas Sands and the rest that have certified for thee, is not altogether ignorant; to whom John Gilpin, and his conversation for many years past, and before thou or thy friend Myriel knew Kendal, was well known: whose silence in the thing is more testimony against John Gilpin, than thy rash forwardness can gain credit for him, whose credit cannot stand for clear testimony, without others certifying what they believe of thee, which is as little as they can certify, while they own thee for their Minister, if they should certify anything at all, but fools loves to be meddling; And as for the testimony of Thomas Craitter, Cuth. Studholme, and Thomas Turner, who say, They dare not plead for iniquity; and yet have taken upon them, to make null the testimony of Robert Wharton and others who were eye witnesses of his drunkenness in Kendal, when they were off Carlisle above thirty miles distant, let the wise judge; And who are not ashamed to certify a plain untruth, (and yet say, they dare not plead for sin) saying, That John Gilpin hath been indeed a man (as they will witness that knew him formerly) not only virtuously inclined, but also of a very tender conscience: inasmuch that to affirm the contrary there can be nothing more false: (these be their words.) Though I take no delight to meddle with others conditions, nor to discover others nakedness at such a distance; yet for the Truths sake, and that the simple may not be deceived with lies, nor men full of talk be justified; I give this testimony of John Gilpin, (being one who formerly knew him, and his education, living in the same Town of Kendal with him for about sixteen years, and one that wished him well at least, not only in reference to his own particular, but also to his deceased mother, who whilst she lived was one in profession with me,) that his conversation was neither as became the Gospel, nor a sober civil man. And if any of you subscribers, or John Gilpin himself, desire me to set down the particulars wherein; let him send his desires under his hand, to him who is known to John Gilpin, and all, or most of you subscribers by the name of

Gervase Benson.



An Answer to *John Gilpins* Book.

TO thee, Oh *John Gilpin*! and all the subscribers of thy booke whose folly in it is made manifest: out of you: which books, thou & you subscribers have directed to the world: they are the best to receive it, and beleive it, for the world loves their own, and will receive their own, which lies in wickedness, where the lying wonders is, and such are given over to beleive lies; for to the Children of light his book is not directed, but to the world, and the world receives it which hate Christ, and all the Children of light, as *John* saith, which light brings to see all *Gilpins* signes and lying wonders, his butter-flies and his Swallowes, and his filthy Dreame, and all his running up and down, and all his imitations and crosses, and all his musick, which must be turned into howling and sorrow, and wayling, and gnashing of teeth, which is denied by all the Children of light. The man of sin hath exalted himself, above all this is called God, or that is worshiped, so that he as God sits in the Temple of God, that he might be revealed in his due time, whose coming is even after the coming of *Satan* with all power and lying wonders and with all deceivableness of unrighteousness in him and them that perish, because that they and he did not receive the love of the truth that they might be saved: for this cause hath God given him and them up to strong delusions that they should beleive lies, that they all might be damned together, who beleive not the truth, but take pleasure in unrighteousness, for to the world hath *John Gilpin* and the rest of the subscribers, directed their book: they are of the world, and the world heareth them, therefore speak they to the world, and the world heareth them; and the whole world lyeth in wickedness: they who are Children of light are not of the world, we which are in the light

light are of God, and he that knoweth God, heareth us; he that is not of God, heareth not us, hereby we know the Spirit of truth, and the Spirit of error. So, marvel not my brethren, if the world hate you, and persecute you, as many of the subscribers to *John Gilpin's* book, hath done, persecuted many, imprisoned many, for we know we have passed from death to life, because we love the bretheren, but he that loveth not his brother, abideth in the death and who so hateth his brother, is a murderer, and hath not eternall life abiding in him: so ye Children of light, who see *John Gilpin* and his subscribers, where the man of sin is revealed, the Son of perdition, comprehended, all you are with the light, which is your condemnation: remember in your life-time, you are warned, and you are in secret read this: now, bretheren in the light, be not ye so soon shaken in your minds, neither by his books nor words, who hath given heed to fables, & swerved from the truth, and turned aside, and so now directs his book to his own, who heareth and receiveth it. He that hath an eare let him heare, and understand he that hath an eye, for over to Saran is he turned and delivered, and so with the wicked judged who are both with the light condemned, which from his lies and fables, the Children of light are escaped: are not they of the world that do persecute the Children of light? are not they of the world, that are given over to believe lies? are not they of the world that heareth the world? are not they of the world, that sends their writing to the world? and doth the world heare the Saints, and doth not the world love her own, and did not ever the world hate the Children of light? was *John Gilpin* come to that power that made the Devils to tremble, and you who worship the beast whom all the world wonders after to blaspheme, and doth the beast blaspheme the power of God, yea or nay? was that the power of God that made the Devils to tremble in *John Gilpin*, yea or nay? Answer, else confesse in your silence guilty, and let your mouths be stopped for ever: is it the power of God that makes the Devils to tremble, and doth not the world call this the power

power of the Devil, and so abuse the power of God; nay or yea?

Having seen a book wherein the life and conversation of *John Gilpin* by severall hands certified that *John Gilpin* hath ever walked as becomes the Gospel, I have knowne him this 12 or 14. yeares, and this I can say and lie not, he was never owned in the least, of any that had a profession, but was of the sort which ran to all excels of riot, a common Drunkard, a Cocker, a Gamster, as some of those is, which hath given testimony of his Gospel-conversation: but if this be their Gospel conversation, it with the light of Christ is denied, and in judgment neither it nor they can stand, but with the light is to be condemned, and with the Children of the light to be denied and seene to be out of the Gospel. It is not the boasting Spirit that lodgeth in the enemies of God (that can hurt the truth) which casteth out floods of water to destroy the truth, for in safetie is it kept, neither those high swelling words can hide him from the wrath of God, that is revealed, to be powred forth upon all unrighteousness, and know thou lier, that my testimony is true and shall stand: and this I declare to all in the presence of him that knoweth, that I lie not, that as I was passing down the high street in *Kendall*, betwixt the place called the new *Brigging*, and the lower Wel, *John Gilpin* was passing on the street, in that place I sae him drunk: but they being so large in their exposition of things, they may do the like of his drunkenness: these are the signes which I shall declare, which will be a sufficient testimony that he was drunk, first that he reeled to and fro, secondly turning to a side of the street standing talking to a woman, was not able to stand without wandering. Thirdly, his face inflamed scarce able to look with his eye, the woman speaking to him but he could not speak plain, and the woman prayed God to bleis him. Thou sayest, thats true, that information was given in against him, but not on oath. Reader, take notice that nothing will pass currant with them, unless is hath the stamp of an oath: see here they are not in

the doctrin of Christ, that would have men to sweare; but out of the light they are shut, and with the light is to be damned. And as for his freinds, I charge them with alie; they never came to me, and told me any such thing, as that it was a gross forgery; neither did I give them any such answer, as that he was drunk with sin, though it was his sin to be drunk, so let all that nameth the Name of the Lord, depart from iniquity & the light mind that brings into purity, so thou mayest stand in thy integrity, so wilt thou see the beast and the false prophet, and their lying wonders and with the light of Christ they will be condemned. (*Robert Wharton*) I having occasion into the fields upon my coming back, over the neither brigg, I meet with *John Gilpin*, and I set my eyes upon him, and I understood the man was drunk, & immediately his Wife coming out of his own house, she desired him to go in, and he refused, and she began to struggle with him, and so with much to doe she got him in, and as for what he was formerly I well know, he was a common Drunkard, a Cocker, a Gamster, and with such like actions and practices brought his Wife and Children to penury and want.

Roger Bacon.

And for the heads and cheefest of your witnessses, which here confirms your lies and reports upon hearsay, because you report it,

I Who is known by the name of *George Taylor* of *Kirkby Kendall*, in the County of *Westmorland*, do declare in the presence of the Lord God, against *John Archer* (who is called one of the Justices of the Peace, for the same town and County, and one of the cheefe witnessses) that he is a detestable Blasphemer, a notorious liar, and persecutor of the Saints: for he was not ashamed to maintain, that the light of Christ spoken of, (in *Iohn*) was naturall, that none was redeemed from strife, and that the light in *Cain* led him to slay his brother. And though for writing and declaring against these abominations, he caused me to suffer imprisonment above twenty daies, yet the same

same now I am willing to Publish for the truths sake and to seale the same testimony, if it were with my blood, against *John Archer* whose name and nature stinkes in the nostrills of the Lord God.

George Taylor.

ANd for *Edward Turner*, that Cavalier, who is given to drunkenness, wearing, and cursing, for which or some of these he should have suffered a fine in the time of his being Major, when he witnessed the relation of another drunkard, *John Gilpin* to be true, and he should have had his goods distrained upon not paying his fine, had not *John Archer* for love to wickednes and to robb the poor passed by it.

George Taylor.

ANd the said *John Archer* Justice of Peace (so called) A man being brought before him for swearing and other misdemeanors, and being convicted, and his fine set which came to fifty shillings, *John Archer* through the solicitation of his brother in Law, *Roger Bateman*, being a great man in the Country, took only two shillings sixpence instead of two pounds, ten shillings, and so became a Breaker of the Law, and a Robber of the poor. *John Cam.*

And these are the witnesses of *Gilpins* book.

WHereas there is a slander put upon them whom the world scornfully calls Quakers by one as it is made manifest of their own, as concerning a Mare, all such beasts and beastly tricks and works of the flesh, we abhor and deny whom the world scornfully calls Quakers, though such a one came among the Quakers to their meeting certain times, but since he left off coming to their meeting, it is near a quarter of a year, so with the light all such acts and actors is eternally condemned with the light from them whom you who are of the world scornfully calls Quakers whose unitie is in the light which condemns all such practices, as is aforementioned contrary to it, *John Bisbroune* and *Christopher* passing on the way in a place called the new Close, the man before menti-

oned, who did that beastly act, as it is said, before he had done that act passing on the same way that *John & Christopher Bisbrowne* were in, and yet going the same way, as they came fled the way and would not meet them; and then when they were gon past, he came into the same way againe: and near a quarter of a year before that *John Bisbrowne*, was moved to speak to him and told him that he was *Esau* and that the wild nature had head in him, before mentioned, who was one of them without, who acted contrary to the light, as it is said of them that are without: and when *John Bisbrowne* spoke to him and told him, he was *Esau* and that the wild nature had head in him, then the witness rose in him, of whom the report goes, and he did blush, and was shamefully accused in himselfe, and could scarce look any freind in the face, and this was neare halfe a yeare since, and therefore ye slanderers would put your slanders upon the Children of light: with the light you slanderers and all such beasts and beastly acts, which are of the world, are condemned with the light, from the Children of light, praises be to the Lord God; for them it doth not touch, for in the light they dwell. & with the light are you comprehended; which light is your condemnation and with the light we deny all such actions, and your slanders, who are to be condemned with the light, to the light in all your consciences. I speak which shal witness me eternally. & you condemne & your slanders: and to you this is the word of the Lord: this is to goe abroad into the world, that they may own their owne, among the *Esau*s and *Ismaels*, where the wild nature hath head, which is hated of God, and cast out from God; who is light, and all the Children of light. A coppie of this is to goe amongst them, who are wild in nature like him upon whom the report goes, and all take warning. this is the day of your visitation that are from that generation which is untowards God; ye may be kept pure and not potted in that which condemns it. And though his name be *Bisbrowne*, yet not of the *Bisbrowns*, that dwells in the truth. I charge you all in the presence of the living

living God, to walk wisely, to stop all slanders and reports, and in that dwell which condemns them all; & to you this is the word of the Lord,

This *Bisbroun* was denied of friends, neare a quarter of a yeare, before any such accusation was laid to his charge.

John Archer, who hath slandered those thou calls Quakers, make it appeare, and prove thy slander, I command thee in the presence of the living God, that he is one of them, thou scornfully calls Quaker, for them thou slandered with the thing called Buggerie. If thou canst not prove it, acknowledg thy selfe to be a slanderer, a back-biter, a tale bearer, and a busie-body, openly to all the world, for with the Children of light thou art seen, and judged: the thing hath been searched out, and long before about a quarter of a yeare, there was one of them you scornfully call'd Quakers, was moved to tell him he was *Esau*, and the wild nature was head in him, and after he fled the way, and would not meet them whom the world calls Quakers, as *John Bisbroun*, and his brother, in *Arneshead*, who are witnesses against him, upon whom the report goes, and he durst scarce look any of them in the face whom you scornfully calls Quakers, and this long before, there was any such report, for we deny him, who are one of your own, and wilde *Esau* like, who durst scarcely look any of them in the face, whom ye call Quakers, but fled the way, as many of you do, and such may come hinging among us, as some of you do, but all such we deny, and where any defect is found amongst such, you would cast it upon them, who dwells in the truth, (as you did your freind *Gilpin*) but them it doth not touch, but he was not so far, as your freind *Gilpin*, who after forsook them, you scornfully call Quakers, and turned drunkard, and him you published in print, to be a convert, and a firebrand snatched out of the fire, and one delivered out of Satans chaines, who turned drunkard, so that there was a warrant granted out for him, and he fled upon it, and this thou *Archer*, caused to be put in print, to be published in

the nation, and blessed thy God, for thy convert but thy convert, we utterly deny, (whom thou scornfully nicknames, Quakers) and his practices before mentioned, with the light he is eternally condemned, which light they dwell in, whom thou scornfully calls Quakers: Friends search him, and declare his condition in writing, and if he will not answer, stick it upon the Cross, that truth may be exalted, and deceit confounded, for he is one for condemnation, upon whom the report goes; before the report went of him, one that separate from friends, and separate from truth long before, whom truth reignes over, and all that are in it, whom you scornfully call Quakers for there is no other truth, but what they are in, for it is but one in all, the same as ever was.

Hugh B. Brown, whom *Archer* said was one of the cheefe heads, was never known to speak amongst friends, in that way you speak of: for shame stop your mouths who say he was one of the heads whom *Christopher B. Brown* was moved to speak to his brother about, to keep him from coming among the Lords people while he used such loose company, some while before he left off coming to meetings. And *Alice Bourroughs* was moved to tell him in the power of the Lord, he turned the grace of God into wantonnes, for all his life she saw nothing but looseness in him, and great hardness of heart, though he came hinging, and loose by sometimes to meetings.

As for *Kilner* and *Fell* the two witnesses of *James Milners* prophesie, that time *James* was denyed when his mind was forth where *Kilner* and *Fell* is, but *Milner* now being recovered from that state which they witness against, for we witness against those things which he was in, which now he is recovered out of which enviously now is published by the two witnesses, whom we witness against, they being enemies to the truth as it is in Jesus, but these are them that doth report to them that doth report and so it is published to the Nation, by such as doth resist the truth as *James* and *Lambres* did, who hath the form of Godliness but denies the power. A

A Paper have I received who writes his name to it *Robert Drury*, who was a freind to a man that himself made away. Freind, the lies that the man and his witnesses spoke in *Wollies* house we denyed, for he heard him not speak these words which he witnesseth, and his witnessing before and so he was a liar, and they was liars. And thou now seeks to justify a lyer, and so it was no slander, nor no lies in hypocrisie which was written forth for the truths sake, that they that dwell in the truth, should not be slandered with such a fellow: for freinds being slandered with him after he was dead, for the truths sake it was written forth. And thou that seekest to justify him and his lying witnesses, take heed of the just judgment of God falling upon thee. And to that in thy conscience I speak. And him whom the world calls *George Fox*, did witness the thing that the lier and the false accuser had said he had spoken before in his hearing, which he had not spoken the words and so he was a lier, and his witness false, and thou false, that justifies him. And that in thy conscience will beare testimony against thee, though after before many witnesses, he did witness it, but not as carnally spoken, and thou who dost now appeare in the same nature, take heed, take warning, for *Judas* he did see him to be, and *Judas* end came to him. And wo to that man that doth betray the just & the wo is to thee, for he was not slandered, who turned from the light & wilfully betraied the just, which light is your condemnatio, which now seek to justify the unjust & the betrayer. But in the power of the Lord, we are kept above al your slanders, and accusations. And *William Drury* let thy mouth be stopt, and thy lies covered, the thing whom the world calls *George Fox* did witness, is witnessed but he spokelie not as a Carnall creature, if thou this canst receive, thou mayest, that in thy conscience is his witness, and thy condemnation. And before many witnesses it was confessed, that which he had not spoken before him, that witnessed against him, therefore to him it is a lye and thou

thou art a false accuser, who seeks to justify him; And utterest forth thy lies in hypocrisy for the truths sake. As the Nose writtten forth, because friends were slandered with him after he was dead, and so the mist which thou casts before peoples eyes; and the dirty stufte which comes out of thee, the truth cannot be darkened with it. But clearly thou and he is manifested to the Children of the light. And *Judas* was his name, and *Judas* end was scene, and take thou heed who goe about to justify him, for there men see what your profession is without the substance, And the truth being cleared the witnesses fled, and thou wouldest not have had *Judas*, to have had his name then when it was given him: let that in thy conscience beare testimony and condemne thee, who would have had him to have had another name, and have made him better then he was; and there thou maiest see now what thou hast set up. And the godly friends are not saddened, who are in the Image of God, who see the end of such as contrary to the light do act, which thou seeks to justify. But the day hath declared his fruits, and thine. Therefore thou hast time now repent, and thy time priest it, least God suddenly cut thee off. And this is in love to thy soul, from him who is a friend of it; And that which was writ in the Paper, was truth, and not a lie; nor a slander in it, and that in thy conscience will beare testimony to it, which is thy condemnation. And that which (him the world calls) *George Fox* did speak forth was proved before many living witnesses, and that which they witnessed, they was liars, for before to them he had not spoken it. So let that in thy conscience be a witness against thee, to be in the same nature against the truth, as he was who with the light are to be condemned. And lies, and false accusations and slanders we all deny for them, we see are come out of thy own Bottle, and thither we do return them (which out of thy Paper are come) therefore for the truths sake have I writtten forth a few words to thee, from them whom by the world are scornfully called Quakers.

The

The man that cast himselfe away, he came to a place, where there was a meeting of people. And he was set up of the world, and the world heard him; and he carried away lies, and brought witnesses to witness with him lies, against one whom the world calls *George Fox*; and came into *Gainsborough in Lincolnshire*, to one *Edward Waller* house with his witnesses, where many people were gathered together, and fauoured upon him whom the world calls *George Fox*, and said he loved him, but he put him off him and was moved to say, thou art *Judas* and some people said he should not have done so, the world would nickname him, and still he was moved to say, he was *Judas*, and then to mannage his lies before the people, when he was opposed, he called his witnesses, & the witnesses started up to witness the lies, and then the truth was witnessed by him, though he had not spoken it before, and the witnesses of the lies fled: but hethat was calld *Judas*, remained a *Judas* as the issue of it hath made manifest, for no other name could bee that the world calls *George Fox*, call him by, at that time, but *Judas*: and so he was, and hath made it manifest, and since the terror hath been upon him, and he came hinging amongst freinds for a shelter, but his end was *Judas* his end who hanged himself, so he whom the world calls *George Fox* did not wrong him, in giving him that name, *Judas* who brought lies and false witnesses against the truth, and the innocent. Therefore take warning to you all that oppose the truth, and cast lies and slanders upon it; you may continue a while, but destruction is your end, though such may hing amongst freinds for a time, and be partakers of *Judas*, Ministry, and to cry against the Priests with the same nature that is in the Priests; with the light that is eternall, both it and they and them are to be condemned, which light never changeth. Therefore to the light in you all freinds did I speak which never changeth, that with it your minds may be kept up to Christ, and God, who never changeth: so if you do turne from the light which never changeth, to the chan geable, there is the *Judas* the Son of perdition, which is condemned with the light, and to you this

this is the eternall word of God: And he that turnes from the light of Christ, which he hath enlightened him withall, from the unchangeable Preist, to the changeable, he is the Son of perdition, and *Judas* is his way to perdition, and Christ is not his way; who turns from the light, turneth from Christ, and despaires, and with the light which comes from Christ he is condemned, but *Judas* is his way to perdition. Bur who dwells in the light, and walks in the light, is led out of all desperation; which light condemneth all the world which hates the light, and lies in desperation, and doubts: the *Jews* which had not the life of what they professe in words, they despaired, and they doubted. *Judas* when he forsook Christ, and turned from the light to the changeable Preists, to despaired and hanged himself; with the light which comes from Christ, is all these things seene, for this is the condemnation, the light: therefore a warning to you all, that do profess what you are not in the life of. *Cain* when he turned from the command of God despaired, who was in envy: So all you who lie in envie, and in *Cains* way turne from the commands of God, who do despaire, and all you that hath the Scriptures and not the life that gave them forth, you doubt and despair as the *Jews* did, and all you that turns from the light, which Christ Jesus hath enlightened you withall, whereby you see sin, and evill, and uncleanness; and so turne in to the evill unto the changeable Preists from the unchangeable; *Judas*, is your way to perdition, and not Christ, and to you all, this is the eternall word of God: to the light of Christ in you all I do speak, which will witness mee, and condemne all you that hate it.

FINIS.

